



"LO A
VOICE FROM
HEAVEN"



MATT. 28:19.

The Church of God Evangel



MARK 16:15

CLEVELAND, TENN.

GOD & LOVE

THE
PILLAR

THE
TRUTH

Keep

Cheering Some One On

Don't you mind about the triumphs,
Don't you worry about the fame;
Don't you grieve about the succeeding,
Let the future guard your name.

All the best in life's the simplest,
Love will last when wealth is gone;
Just be glad that you are living,
And keep cheering some one on.

There's a lot of sorrow 'round you,
Lots of lonesomeness and tears;
Lots of heartaches and of worry
Through the shadows of the years.

And the world needs more than triumphs;
More than all the swords we've drawn;
It is hungering for the fellow
Who keeps cheering some one on.

—Folger McKinsey, in Watchman-Examiner.

THE GROUND OF

EPH. 2:20

1 TIM. 3:15

Vol. 24, No. 15.

JUNE 10, 1933



Notes from The Editor



SUNDAY SCHOOL LITERATURE

Please order your Sunday School literature as early as possible to avoid delay in shipment. Also please remember that it is better to order plenty than to have to reorder, or be embarrassed because you do not have enough quarterlies or cards if your classes grow a little during the quarter, or if you have some visitors that you would like to hand a quarterly.

We will be ready to ship the Teachers' Quarterly also. This work you will find a great help in teaching your classes. We have received considerable favorable comment on the Teachers' Quarterly for this quarter. For the coming quarter it has several new features added, and some that were lengthy in the last one have been shortened, and remember that if you do not get one you will be disappointed more than we will to lose the sale. Price 20c single copy, five or more copies to one address 17c per copy. Please send cash with order if possible.

GET-ACQUAINTED SUBSCRIPTIONS

The get-acquainted subscriptions are still coming in in a very pleasing quantity. Those who are securing these in the future, please advise subscribers that the Evangel will no longer contain the Y.P.E. edition as explained elsewhere in this publication. In following down your get-acquainted subscriptions please advise subscribers that they may have the Evan-

gel for \$1.25 per year or in a club of three at the rate of \$1.00 each per year. Y. P. E. edition will be run monthly at 60c per year single subscription, 50c each in a club of three.

JOB PRINTING

Give us your job printing; letterheads, billheads, statements, programs for state and district conventions and revival campaign advertising. We need your business and will give you lowest prices possible, perhaps cheaper than you can get it done elsewhere. All work guaranteed. Help the Publishing House.

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This book contains 102 songs suitable for pastoral, praise, evangelistic work, priced at 20c single copy, \$2.00 per dozen, \$7.75 per 50, \$15.00 per 100. Order of Church of God Publishing House, Cleveland, Tenn.

MINISTERS' HANDKOOK

We can fill your order by return mail for this book which must be seen and used to be appreciated. It is bound in genuine leather, stamped in pure gold, contains 176 pages and is priced at \$1.25.

Please remember that this book belongs entirely to the Church of God Publishing House. I hold no claims and receive

no remuneration, or no royalties on this book other than my salary connected with the work here.—Editor.

NOTICES

Dear saints, today finds husband and me saved, sanctified, filled with the Holy Ghost, and back in the Church of God. Brother Basden has just received his papers and we are so thankful. Words can't express our love and gratitude. We are sorry that we ever went out of the church and ask all the saints to forgive us. Pray that we will stand true and faithful. We are now holding a meeting in Tifton, Ga. We have a room seated and the Lord is blessing. People are getting stirred. We will be here a while but if any one wants a revival, we will be glad to come. Just write us at Tifton, Ga. The place is not too far or too dark for us to come by God's help. We send love and greetings to all the saints far and near. Don't forget to pray for us. We will be glad to hear from any one who wishes to write.—Mrs. Nina Basden, Tifton, Ga.

If any one has the song ballad "This Pentecostal Blessing, I Know it is Real," please send it to me. I will return postage. Pray for husband to be filled with the blessed Holy Ghost.—Your sister in Christ, Mrs. Leona Oisten., Ellet, Ohio.

The Church of God of Zion would like to know the whereabouts and spiritual condition of Esther Yoder. If not heard from by the third Sunday in June she will be dropped from the church roll.—Vance Perkins, pastor; J. M. Tomberlin, clerk, Surrency, Ga.

The state convention of the Church of God of South Carolina will convene at Greenville, S. C., July 20-23. Our General Overseer will be present. Each minister of the state should be present.—H. L. Whittington, overseer of South Carolina, Box 314, Belton, S. C.

I have on hands a large silk handkerchief from Pulaski, Va. with no name on it. The name was on the wrapping but got rubbed out. Please send addressed, stamped envelope for return.

To those who are sick and suffering: If your faith is weak, send for one of my books "Modern Miracles." It is a real faith builder, giving my experience of three months and four days in jail and many wonderful healings that God has wrought. Price 85c. Order from L. G. Rouse, 105 Buford St., Forrest City, Ark.

The Church of God at Waco would like to know the whereabouts and spiritual condition of Azell Bozeman, Lou Jones, Tom Jones, Mattie Lee Lofton, Oma Phillips, Mary Phillips, Vardaman Walley, and Lula Walley. If not heard from by next conference, your names will be dropped from our church record.—J. O. McAlpin, clerk, Rt. 2, Mize, Miss.

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ANNOUNCEMENT

The yearly subscription rate for the Evangel is now \$1.25 for single subscriptions or \$1.00 each in club rate of three subscriptions. It will not contain the Y. P. E. edition as formerly. This, we will run separately. It will be published monthly in sixteen pages, priced at 60c per year single subscription, club rate of three subscriptions 50c each per year.

In making this change we find it will be possible for those who want the Evangel only to have the benefit of a much lower rate which the depressing times seem to favor. In the meantime if they want the Y. P. E. edition they may subscribe for both together for \$1.50, or those who desire to subscribe for the Y. P. E. edition only will not have to pay the higher price to cover the Evangel subscription.

I think this will work a general good both for Evangel subscribers and Y. P. E. subscribers as it would reduce the subscription price to the lowest possible amount. Those who subscribe for the Evangel at the rate of \$1.50 or at the special get-acquainted price of 25c for ten weeks will receive the Y. P. E. edition along with their Evangel. However, those who subscribed at the special rate of \$1.00 for the Evangel prior to March 1st, during which time we were basing an estimate of cost and for which we made no change for the Y. P. E. edition contained therein, these subscribers, we do not feel, should expect the Y. P. E. edition sent them separately. We are trying to take care of both departments as cheaply as possible and we find this change will be practical, both for the subscribers and the Publishing House.



When Russia's Bear Meets Judah's Lion

WHAT THE SOVIETS WILL REAP BY DEFYING GOD

Louis S. Bauman, D.D., in The Sunday School Times

"Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal" (Ezek. 38:3).

A REMARKABLE statement, quoted above, stands at the head of one of the most timely prophecies in all the revelation of God's Word. God against Gog, and Gog against God! The fight is on! A spectacle unto men and angels! The whole world marvels and wonders as to the outcome! The saints of God, Bible in hand, *know*!

The growl of the great Russian Bear today sends a shudder throughout all Christendom. Soon, down through the darkening shadows, Judah's Lion will leap with a roar. Yea, "the Lion that is of the tribe of Judah" (Rev. 5:5) "will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake" (Joel 3:16). When the fight is over, and the dust-smoke of battle clears away, "men of continual employment" will be seven long months gathering up the bare bones of the Bear and burying them in "The Valley of Hamongog." (See Ezek. 39:11-16.)

For centuries the Russian Bear has been the nightmare of the civilized world, and today, of all the ominous voices that disturb the world's rest, nothing is more disturbing than the snarling and the growling of this great Bear of the Northland.

A strange land is that Northland. It is the world's most acute and puzzling problem. One-sixth of the land surface of the earth; resources tremendous; yet a land of continual sorrow and woe. A land of clanking chains and agonizing human voices. One hundred and eighty millions of mystic, dreamy, docile, sluggish, ignorant, wretched, half-wild, half-civilized, half-eastern and half-western human beings.

THE BARBARIANS OF THE ANCIENT NORTHLAND

Herodotus tells us that six or seven centuries before Christ a race of savages inhabited a great region of indefinite boundaries to the north of the Black Sea, Caspian Sea, and the Caucasus Mountains. They were the Scythians of his-

tory; nomads who neither sowed nor plowed, moving about in wagons and carrying their dwellings with them. They had most filthy habits and never washed in water. They drank the blood of the first enemies killed in battle, making napkins of the scalps and drinking cups of the skulls. While many of their deities were identified with the deities of the Greeks, yet their most characteristic rite was the worship of the naked sword. "The god of forces" (Dan. 11:38) was their god. They sacrificed every hundredth man taken in battle to this naked deity,—the sword! War was their supreme business. For years they were the scourge of western Asia.

Jerome and Theodoret identify Gog and Magog with "the Caucasus and the lake Maeotis, and near the Caspian Sea, and spread out even onward to India." The Koran represents them as northern barbarians who were miraculously restrained by a great rampart which they "could not scale, neither could they dig thro"; but, in the last period of the age, they will swarm forth in some great predatory irruption, only to be hurled to "their reward, namely, hell."

One thing sure, ancestors of modern Russians or not, those ancient Scythian warriors were fitting representatives of the godless hordes that occupy those same regions at the close of this age. Bible scholars are generally agreed that "Gog" (the prince) and "Magog" (the land) in the great prophecy of Ezekiel (38 and 39) refer to the northern powers of Europe, headed up in Russia. Scofield says: "The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification." This being true, who can fail to see that it was the hand of God that recently moved the capital of Russia back from Petrograd to Moscow, while Tobolsk remains the capital of Russia in Asia?

It is remarkable how openly, how brazenly, and how faithfully Russia today moves to fulfill her role as outlined in Ezekiel's prophecy. For the first time in all human history the world watches a mighty nation *officially declaring war on*

God,—a nation setting herself to the task of exterminating not only the God of the Christian, but any god that men anywhere may worship. Man is to worship none but himself!

All the world has heard of Russia's determination to impregnate her youth with the vilest atheism of which the human mind can conceive,—of the awful penalties she inflicts even upon parents who attempt to preserve in the hearts of their children the slightest faith in God. The awful obscenities, emanating from the official government at Moscow, leaped upon God and his Christ; the filthy caricatures of all things holy; the sacrilegious mockeries profaning the name of Jehovah, by word and deed, by picture and by printed page, all these things are well known to the world. We need not wonder that the mighty God of Heaven and earth, after revealing the terrible judgment that is to fall upon this great blasphemous nation, declares:

"And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah, the Holy One in Israel. Behold, it cometh, and it shall be done (Ezek. 39:7, 8)."

The purpose of the Bolshevik government is clearly stated by the Russian official Zinovieff: "We will grapple with the Lord God in due season. We will vanquish Him in the highest heaven, and wherever He seeks refuge; and we shall subdue Him forever." The organ of The Commissariat of Public Instruction, published in Moscow, officially declares: "In our job of coordinating atheism and communism we have every incentive to conduct the people toward a demand for the final payment of religious debt. *The anti-religious factor is the most important part of our revolution.*" M. Kerensky speaking at Oxford early in 1930 said, "It is officially announced in Russia that by the year 1933, on the whole area of the U. S. S. R. (Union of Socialist Soviet Republics), there must not remain one church, one synagogue, not one mosque, not one sectarian religious house."

Nor is the battle to be confined to Russia, for the Bolsheviks affirm: "Two worlds are clashing and pitting their strength against each other. The end of a religious campaign of the Soviet Government must not be confined to Russia, but must be conducted throughout the whole world."

Those who have been inclined to think it impossible that any army of men could be guilty of such audacity as is pictured in the nineteenth chapter of Revelation, where "the beast, and the kings of the earth, and their armies" (v. 19) dare to march forth and "make war against Him" that descends out of the heavens, will do well to weigh the attitude of Russia and the devilish hatred and determination behind it. If the Communistic hordes, with such leaders as they now have today, can seriously make war on all that is called God, let one come unto them as a leader, armed by Satan (with permission of God) with the power to work signs and wonders, such as giving power to a graven image to breathe, speak, and move (Rev. 13:13-15), who doubts but that this Satan-inspired host will be ready to march their war planes into the very heaven itself, to meet and attempt to destroy the living God? The Lord Jesus Christ descended from Heaven nineteen centuries ago and gave every possible sign to men of His deity. Man spit in His face, smote Him with reeds, crowned Him with thorns, crucified Him! And man, demon-filled, will do it again when our Lord returns—if he can!

The great Russian Bear is literally lifting his mighty paws toward Heaven, and growling his defiance of God: "I am against Thee!" The answer is returned: "Thus saith the Lord God; Behold, I am against thee!" (Ezek. 38:3.) Well may the Bolshevik hordes confess: "Two worlds are clashing and pitting their strength against each other." The Bear of Russia and the Lion of Judah must soon meet for the final conflict. Both cannot rule.

Now let us see what the prophet has to say concerning the coming conflict. (The references now used are all in Ezekiel 38 and 39, Revised Version, unless otherwise indicated.)

"Be thou prepared!" Square yourself for battle! such is the challenge that Judah's fair-fighting Lion now huris at Russia's growling Bear. "Be thou prepared and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them" (38:7, King James Version). Russia heeds at least one command of the God she hates, and—prepares! She calls upon her mothers and her daughters to forget sex and train for war. Complete militarization "five-year-plan." Twelve million men and women already have had the preliminary training that must precede the call to arms. Eighteen thousand pilots are in training for her Red Air force. Her vast armies are being thoroughly instructed in the use of poison gas for destruction, and no other army will so gleefully unloose the rain of hell, misery, and death. In that they delight.

Gog marches forth with all his army, "horses and horsemen" (38:4). Cavalry is symptomatic of Russia as of no other nation. Herodotus, almost five centuries before Christ, tells us that in his day the Scythian tribes of the north were mostly equestrian. Today the Cossacks of Russia on their marvelous, tireless Siberian ponies form the most marvelous cavalry and efficient fighting force of the kind in all the world. As no other nation, Russia still depends on "horses and horsemen" to win her battles.

WHERE POISON OF BOLSHEVISM IS SPREADING

Gog has vast allies as he marches out to his last battle. Persia (38:5) will be at his side,—Persia, already a Bolshevik ally. In October, 1922, Persia made a treaty with Russia, agreeing that in case of an Anglo-Soviet war the Soviets would be permitted to send troops through Persia to attack Mesopotamia! "Cush" (38:5, R. V.) will be there also. "Cush" is a southern province of Persia, recently leaving the British and coming under the Soviet sphere of influence. "Put," i. e., upper Cilicia, will be there. "Gomer, and all his hordes" (38:6) will be there. Those best in a position to know tell us that these hordes will come out of Germany, Poland, and Rumania. The rabbis say "Gomer" is Germany. "The house of Togarmah" (38:6) probably calls for the Turks and the Turkoman in which the influence of the Russian Bear has been growing by leaps and bounds. Here we have a mobilization of nations such as this world has not yet seen. And not only these. Bukharmin, the Bolshevik, said, "We have formidable reserves in the countless millions of the East." Great masses of the Chinese Empire have already been leavened with the leaven of Bolshevism. Verily, "the way of the kings of the east" (Rev. 1:12, King James Version) must soon "be prepared" for the march from which they shall return no more.

When Gog shall have gathered together all his anti-God hosts for his march to the slaughter pen, it is not the unexpected that happens. No war on God can overlook the soul of religion—the Jew. Faith in God will live so long as the children of Abraham survive. Satan, knowing this, in his centuries-old war on God has ever sought the annihilation of the Jew. He still will seek it. At the Thirty-second Annual Zionist Conference, held in Detroit, Rabbi Barnett Robert Brickner, fresh from a trip abroad, told his listeners that leading officials in Europe had told him that "it is the ambition of the Yevseksia (Jewish branch of the Communist party) that the Jewish people in that country shall be assimilated first and that their identity as Jews shall be lost. The present policy in Russia is a very deliberate one and is intended not merely to destroy every vestige of Jewishness in Russian Jewish life, but also to destroy the most self-conscious element of Russian Jewry—the Zionists."

Well, once before, a whale tried to digest and assimilate Jonah!

When we recall the overwhelming num-

ber of Jews in official Russian life, and then consider the above statement of Rabbi Brickner it only shows the truth of Christ's statement that, as it was at His first coming, so shall it be when He comes again—"A man's foes shall be they of his own household."

Most naturally, then:

It shall come to pass in that day, that * * * thou (Gog) shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest * * * to take the spoil and to take the prey * * * against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth (38:10-12) * * * into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel. * * * And * * * thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee (38:8, 9).

But the Anglo-Saxon peoples, who are even now promising the children of Israel that they shall yet "dwell securely" and be "at rest" in their "land of unwallled villages,"—will they sit by and do nothing as these northern hordes begin their mighty march southward and over the mountains of Israel? The war-weary Anglo-Saxons are going to do something about it! They and their allies are going to protest! For will not "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof" * * * say unto thee, Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?" (38:13). Yes, Britain and all her war-weary "young lions," with Sheba and Dedan allied, will protest—at long distances! (Behold them protesting today as Japan complacently smiles, "begs pardon," and marches on into China!)

On, on—into the land and over the mountains of Israel, march the federated hosts of Gog. But then—something happens! A Lion in the heavens suddenly awakes, shakes himself, and behold! wrath comes up into his nostrils (38:18, R. V.). He calls for a sword! (38:21.) With pestilence and with blood he enters into judgment with God. "Upon him (Gog), and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone" fall (38:22). "The Lion of the tribe of Judah" commands his forces, meets the great Bear from out the north; and, but a "sixth part" (39:2, King James Version) of that multitude of "horses and horsemen" ever ride back again to their northern homes. The Lion of the Tribe of Judah has conquered!

It is not altogether an easy matter to know just whose hand shall hold the sword for which the eternal God shall "call" (38:21) when the time for the destruction of the northern Bear shall come. Nebuchadnezzar was once the "servant" (Jer. 27:6) of God, when in His purposes God needed a sword. It is sig-

(Continued on page 6)

Storm-Swept Nations

By E. C. CLARK, Editor

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea."

QUOTING from Jer. 49:36, it is possible that the "four winds" are used to refer to the four quarters of the earth. But quoting the action of the "wind" would render this interpretation impractical. The Greek verb translated "strove" is best translated "break forth upon," if not "rushed upon." This is what is true of the breaking forth of the wind and then rushing along upon the sea. The translations differ from "rushing" to "strove" and "stirred up," however, in either case the action is the result from the same descending powers. The Hebrew text gives it the "four spirits of the heaven." These powers evidently represent evil spirits in action, and engaged in political affairs of the formation of the governments of the present world system.

1. We will consider the place of their activity which "was the great sea." The sea mentioned here would naturally be the Mediterranean. The dramatic symbol here uses the sea to represent the mass of mankind. See Rev. 13:1 where Antichrist is shown rising up. 2. The result of the activity displayed is that "four great beasts came up from the sea, diverse one from the other." These beasts agree with the elements and proportions of the image mentioned in Dan. 2:37-38. They are further interpreted by Daniel, in 17 to 20 verses of this same chapter, to be "four kings or kingdoms." Thus the true characteristics of the nations as seen from the spiritual eye or realm, is that they are savage and irrational beasts, which are the symbols of selfishness, cruelty, rapacity and strife. History follows to make good such an interpretation of the dramatic composure. Thus the continuation of mankind is "rushed" onward and "stirred up" by the Satanic power of Satan who is himself "the prince and power of the air," the spirit that now worketh in the children of disobedience (Eph. 2:3). From the great statesman prophet Isaiah we learn that "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

The sea as it is wrought upon by the howling winds, that cause its billows to roll and cast up mire and dirt, has afforded the picture of the nations of men as they are wrought upon by the spirit of disobedience that now "worketh" in them, "troubling them that they cannot rest. Here is the cause of the world's ills today. Here is the cause of the restlessness of the inhabitants of the nations. Here is the cause of the troubled "waters" that they have no rest. These troubled waters will roll on as they are

preyed upon by the spirit of the Antichrist which is the spirit of Satan in opposition unto Christ and the establishment of His kingdom, until they cast up from its troubled bosom the Antichrist himself. This miry and troublesome condition is equally portrayed in the "miry clay" of Daniel's interpretation of Nebuchadnezzar's dream.

HISTORY PROVES THE FACT

In Paul's letter to the Romans in chapter 1 and verses 28-32 we have the fact that because "they did not like to retain God in their knowledge, God gave them over to a reprobate mind, in those things which are not convenient. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God (Russia), proud, boasters, inventors of evil things, etc., without natural affection," etc. Here men are pictured as having fallen to the level of "brute beasts" (V. 23; Jude 10).

THE FOUR GREAT EMPIRES

The four great empires that followed were Babylon, Medo-Persia, Greece, and Rome. These are all the work of the "rustling" of the inhabitants of mankind by the evil spirit of the "heaven." See Eph. 6:12. We are now in the end when the divided and apostatized Roman kingdom has reached its depth of mire.

DISTRESS OF NATIONS

Christ told us in Luke 21:25 that "there shall be * * * distress of nations, with perplexity; the sea and the waves roaring." Does this prove the inspiration of the Word which infidels and atheists fight? Does this describe the conditions of nations today? Is there not distress? and are not kings, statesmen and presidents perplexed? The distress of nations, with perplexity, is a parallel of the "sea and the waves roaring." No doubt Christ had the same sea mass of mankind in mind when He spoke. Certainly He did not mean the waves of the ocean, which has always done as it now does, thus rendering the practicability of it as a thing meaningless. The sea and the waves roaring are the political upheavals among the nations today. If the sea itself is an imaginary of the mass of mankind, the "waves of the sea" can be but a part of the international fabric as it seeks to override its bounds. The invasion of one nation of another's rights is the bursting forth of a wave "stirred up" by the power of Satan. The conquest of nations graphically fulfills this prophecy.

These waves are seeking to overflow their borders. Japan pressing the property right of China is a striking fulfillment. Germany with its present political strife and high spirited Hitler is also a further fulfillment of "troubled waters." Other Asiatic nations are at present

minutely fulfilling this utterance. However, the restless, political machine of the nations is itself a boiling pot, the scum of which is all the while rising; there is an incurable wound which cannot be healed until Christ the Head of earth's potentates takes the lead.

MEN'S HEARTS FAILING THEM FOR FEAR

Many great business men have committed suicide as a result of the unfavorable conditions of the world outlook. Clarence Darrow said the other day that a "young man had no future" and that he would not want to live his life over. Satan has so set the nations of mankind at variance with each other's interest and lifted them up with such pomp and pride in their government that they are a toppling mass of ruins.

THE POWERS OF THE HEAVENS SHALL BE SHAKEN

These powers are no doubt the same Satanic powers that are "shaken" in their efforts to continue their purposes. Shaken comes from the Greek verb *saleuo*, meaning to be shaken, to totter, to reel, to roll or toss like a ship in the sea, to toss, to be in sore distress. Is this not true of the nations of today? and is not true of the evil powers of the heavens, if they are the ruling powers of the nations?

It follows therefore, that the failure of the nations in their distressful conditions winds up with their superman, the Antichrist, trying to stabilize the conditions of earth's rule. The whole world is crying for that kind of a man of their own troublesome bosom of disaster. They are a failure and God has a man that will bring them to time. That man is Jesus Christ.

A STORM THAT ENDED IN FAILURE

We have a striking illustration of another storm mentioned in Mark 4:35-41, which occurred while Jesus was out on the little Galilean sea. The reading is as follows: "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full." This storm was an attack directed by Satan at Christ in an effort to destroy Him. It is, nevertheless, deeply significant that it was the same kind of a "breaking forth" here mentioned as is also mentioned in our text. Jesus rebuked the wind. I can hardly conceive the idea of His rebuking the wind except there was some personage connected with its action. If it was the law of force in action, not affected in an evil way, He would be rebuking divine appointment; but if evil be associated with it then evil traces itself to one source and that is Satan. Accordingly He rebuked "the wind" which was a stroke of Satan in attempt to destroy Him and His disciples. The little ship in which Christ was in my mind was a type of the small beginning of the Church. The wind was also the powers of evil against which she would have to contend in her voyage "to the other side." The ship was filled with water before the disciples cried out. Water is a type of the world (Rev. 17:15). The apostasy came on by letting the world or worldly people creep into the

Church. This was the cause of the loss of the spirituality of the Church and of it losing its identity with the Lord Jesus Christ and becoming identified with the world. It is the spirit of the world working thru worldly people that is causing the Church to sink, and there is only one remedy and that is for the disciples on board to cry out to their Lord; who in His answer shows that the solution of the situation lies in "faith," for said He, "How is it you have no faith today? The cry of faith is all that will save both the Church and nations,

However, this storm did not occur out in the "Mediterranean or the great sea." The former represents governments and kingdoms of the world as reorganized and succeeded from time to time by Satanic powers, but out on the Galilean sea we have not the picture of the world governments but of the Church itself. This sea is constantly refreshed by the waters of the Jordan running through it. The meaning of Jordan is "the descender." The descender is the Holy Ghost that brings "refreshing" from the presence of the Lord and His Christ. The rise of the beasts or kingdoms out of "the great sea" is Satan's own agencies being brought into play. The storm out on the Galilean sea was an attempt to destroy the newly launched institution of the Church. The design of Christ was not to set up a "kingdom of this world" but something entirely different, accordingly the Church was set into motion. Satan has tried to destroy it by pushing the unregenerated world into it, thus destroying its spirituality, and this has well nigh been accomplished with many church congregations. But though the

powers of Christ may be inactive they are nevertheless within reach of the Church if we but call upon Him. If this picture is correct the Church will, after the storm is over, land in its desired haven after Christ has raptured it and silenced its opposition.

The other "little ships" were likewise affected by the storm. It is hardly probable that they here represent other churches, for Christ had but one. They do however, perhaps, represent the opportunity of the nations to be represented by "the descender" as was also the privilege of the Church. The command was "into all nations" but Christianity has been treated with the same onslaughts and outrages of Satan wherever it has been planted. The other ships enjoyed the "great calm" as did the one in which the disciples rode with their Lord. His grace is available for all. All nations have been blest and prospered most where Christianity was the dominating influence.

THE NEED FOR GIRDED LOINS AND TRIMMED LAMPS

is everywhere markedly manifest. If we are to escape the troubles that are now everywhere within our midst it must be by the all powerful arm of God. Distress of nations and troubles describe the end of time and such is the warning signal for saints to prepare themselves for an "escape." It is furthermore a prophetic confession by Christ of the defeat of the powers of Satan who has presided over the affairs of the nations through his wicked princes. "Be ye also ready for in such an hour as ye think not the Son of man cometh."

WHEN RUSSIA'S BEAR MEETS JUDAH'S LION

(Continued from page 4)

nificant that Daniel's wilful king (Dan. 11:36) will find himself contending with "the king of the south" down in Egypt at the close of this age. And in that hour "tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many" (Dan. 11:44). Who are the "many" "out of the east and out of the north" that are destroyed by this wilful king, just before "he shall plant the tents of his palace between the sea and the glorious holy mountain"? (Dan. 11:45.) Should our leading in interpretation here be correct, let no man say that it robs our glorious Lord of the glory of victory. When our Lord calls for a sword, the strength of that sword is His strength. What if God shall call for the sword of "Nebuchadnezzar" once again, this time for the destruction of his great northern enemy? And, again, for the destruction of the great apostate church? The sword for which He calls, and the sword that obeys His command, becomes His sword. And, what if our God shall then send the Lion of Judah a tribe to Armageddon's field (see Rev. 19) for the overthrow of the godless "servant" himself? For, is it not written also of the

"servant," "Yet, he shall come to his end, and none shall help him"? (Dan. 11:45.) The stupendous scene of his coming "to his end," is it not written in the Revelation? (Rev. 19.) What matters it what implements, human or otherwise, our Lord shall use to strike down his foes? The victory and the glory are His own!

Let the sword for which Jehovah calls against the invader and would-be destroyer of His people be in the hand it may, it is enough to know that this great northern plunderer shall be plundered, and the robber shall be robbed (39:10). It is enough to know that after the battle is over, "when any seeth a man's bone" (39:15), and shall "set up a sign by it," that sign shall indicate that it is the bone of a Bear, and not the bone of a Lion! Yes, "seven months shall the house of Israel" be burying those bones! And at least one bit of kindness shall be shown to Gog,—"I will give unto Gog a place for burial in Israel"! (39:11).

Even so, the vast atheistic and Communistic hordes of the earth, Russia, leading on, thinking themselves to be on one grandiose march to world empire, know not that they are, in fact, on one grand-to-lose march to a bone pile in Palestine!

RUSSIA DECREES ALL HOUSEWIVES MUST WORK FOR BREAD AND SUGAR

MOSCOW, (A.P.)—Russian housewives who now may purchase for themselves small rations of bread and sugar from the government lost that privilege Jan. 1 and from thereafter will have to earn those commodities by working in the factories.

The government decreed that after the first of the year all housewives under the age of 56 will be deprived of the cards which entitle them to purchase sugar and bread. In the category of housewives are included all healthy women not engaged in "socially useful" work. The wives of a number of high government officials are in this class.

The new order reflects the continuing food shortage and is an extension of the government's "no work-no food" policy. Its object, apparently is to bring more women into industrial occupations with a view to ultimate abolition of the home as the unit of family life.

At the end of 1931 a census of Moscow showed that there were approximately 100,000 housewives in the city. Eighteen per cent of these were over 60, but it was estimated that by the end of 1932 the number would have been reduced by half.

Under the present arrangement the housewife is entitled to 400 grams of bread and 800 grams of sugar a month from the regular government supply stores. After Jan. 1 she had to leave her home for an industrial job or give up sugar and bread.

The only alternative will be to pay the exorbitant price at the private market, where 400 grams of bread costs about \$3.50, as compared with 10 cents or less at the government bakery.

WORK BLESSED

DANVILLE, Ky.—I want to sound a note of praise for what the Lord is doing for us in Danville. I started a mission work here over a year ago and the Lord has wonderfully blessed us. We have a building rented that we pay six dollars a month for and the Lord supplies our needs. There have been thirty-five or more saved, some sanctified and some filled with the Holy Ghost. There have been sixteen saved and one sanctified in our regular service in the past six weeks. We have also had nine to come in the Church of God. We hope to have a church set in order here some time this summer.

We also have a fine Sunday School here too. We had fifty-five in Sunday School here last Sunday. The devil is fighting us hard but we are gaining victory.—Your humble brother in the Lord's service, Perry A. Hawn.

PULPIT THOUGHTS

"I have married a wife and therefore cannot come." Her husband obtained the goods under false pretense.—Dr. Johnston.

Let's Go A Little Farther

By HOMER SMITH

AGAIN the next day John stood, and two of his disciples.—John 1:35.

John the Baptist came preaching repentance, making ready a people worthy to follow Jesus who would soon come after Him. John had filled his mission, his revival was over. Some had quit bearing fruit unto repentance no doubt, and had gone back to their regular routine of livelihood, and to the world overnight, but we find two of the disciples as persistent in following him on to know the Lord as was Elisha toward Elijah.

John's preaching was forcible but many had failed to catch the statement that another would soon be on the scene more worthy than himself and it was He whom they must follow, to inherit the blessings of salvation, though, we find those two and John as they stood. John had done all he could do. He had gone as far as he could go and these two had followed him. As they stood reflecting probably over the events of the past few days, or weeks, and pondering in their hearts just what the appearance of the Lord would bring, for they stood waiting on that every important personage, He came to where they were. John had told them all that He would come, (was coming) but all had failed to give the more earnest heed to the things they had heard, and let them slip. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was steadfast and every transgression and disobedience received a recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him?"

These few disciples of John had heard him testify concerning the things pertaining to the Christ, now they stood waiting on the Lord, to hear Him. At this juncture Jesus comes into their midst, whose presence brings an exclamation from John, and which accounts for the words in the 38th verse, "And looking upon Jesus as He walked, he saith, Behold the Lamb of God. And the two disciples heard him (Jesus) speak, and they followed Jesus." Many will confess that they have heard John and repented but, brother, has Jesus called you? Have you heard Him? or do you hear Him? Are you following Him? I wonder if we follow Him to the extent that He may lead us out.

The 43rd verse says, "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me." We find that after Jesus had called and chosen twelve particular ones (though many besides were following Him) that they might become pillars of the faith, He tried them with some

hard sayings. On this occasion we find the disciples murmuring to stop and eat. (Another miraculous dinner of fish and bread.) Too, they recalled the revival of John, possibly magnifying their privilege of repenting again, remembering also the good, easy time they had lounging around on the banks of the Jordan. We see the Lord stop in His march (for they had arrived at Capernaum), and the multitude following Jesus and the twelve to the synagogue. He faced them abruptly with the words found in John 6:33, "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Leaving them with those words He traveled on to the synagogue with many following and murmuring at what He had said. As He faced the congregation, further stating, "Who-so eateth my flesh, and drinketh my blood, hath eternal life; * * * For my flesh is meat indeed, and my blood is drink indeed. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?" Dear brother, that same question, "Who can hear it?" echoes in our ears today, now. Who can hear the burning flesh, body consuming, heart searching, soul penetrating words of our Lord?

"Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross and follow me," Matt. 16:24. John 6:61 says, "When Jesus knew in himself that his disciples murmured at it (His words just spoken), he said unto them, Doth this offend you?" He continued by saying, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." V. 66, "From that time many of his disciples went back, and walked no more with him." As the pure and piercing words of our Lord went forth, we see many retiring from the synagogue, slipping away from His presence. I fear some are now slipping away from the will of God rather to do their own will, not willing to pay the supreme sacrifice that His perfect will be done in the earth.

Dear brother, is God calling you? Is He beckoning you to follow His dear Son? Is the Spirit of our God working at your heart to lead you out? Can't you go on with the Lord? Can't you obey the Spirit of God? Can't you pay the price? Can't you surrender to your convictions? Let's not turn back. Let's not stand here! Let's go a little farther.

"Then Jesus said unto the twelve, Will ye also go away?" God, give us men. Then Jesus began to impress upon their minds just what was facing them. Matt. 20:18, 19, "Behold, we go up to Jerusalem; and

the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." While the twelve pondered these things Salome, the mother of James and John, came in and worshipped Jesus desiring a certain thing of Him. While many were following the Lord around the shores of Galilee wondering if He were the Christ, Salome was carefully searching and studying the prophecies to see whether these things were so. On being convinced that He was the Christ according to the Word and His works, she readily came to worship Him. And too, she hadn't failed to notice that He was to rule the world in His kingdom. "And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask." I wonder if we know what we ask of the Lord? It is an easy matter to ask the Lord for more power, more wisdom, for greater faith in Him, but do we count the cost, the price we must pay? Jesus asked them, Are ye able to drink of the cup that I shall drink of? and to be baptized with the baptism that I am baptized with? Can we say with these boys, We are able? You may say impulsively, We are able. All right, there is intense suffering, bitterness for a moment, then sweetness. Now some move back but some few stand yet and say, We are able. All right. Let us not stand here. Let's go a little farther. Let's drink of the cup.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth," Isa. 62:1. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments," Isa. 52:1. "Who is left among you that saw (or see, or visualize) this house in her first glory (i. e. the days of the apostles from Pentecost)? and how do you see it now? (It is not left to me to ask you this question, for God himself has asked you. He continues.) Is it not in your eyes in comparison of it as nothing?" Hag. 2:3.

Let us not stand here, let's go a little farther. Let's have faith in God. He continues, "Yet now be strong, O Zerubbable, saith the Lord." Zerubbable means begotten in Babylon, i. e. while the world is in confusion God is making an appeal to His church, to beget a body to put on great strength and glory, not to stand and wonder about finance in this world depression, for the Church of God must not be regulated by world temporal adjustment. God is looking to you and to me, brother, for self-sacrifice. Now, not tomorrow! "Be strong," saith the Lord, "and work; for I am with you." He says, "My Spirit remaineth among you: fear ye not. For thus saith the Lord of host: Yet once, it is a little while, and I will

shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory." He assures us in the 8th verse that the silver and gold both are His. We are His children. Have faith! "The glory of this latter house," says He, "shall be greater than of the former." Are we waiting on ourselves or are we waiting on the Lord? Let's have faith in God.

Let's not stand here. Let's go a little farther. Immediately after Jesus assured the two that they would indeed drink of the cup, Peter felt the Spirit's beckoning hand hold of his heart, ringing the words in Matt. 26:35 from him, "Though I should die with thee, yet will I not deny thee." Read the following verses, "Then cometh Jesus with them unto a place called Gethsemane." "Gethsemane" means "oil press," "a garden," it was a place at the foot of the Mount of Olives, indeed, a place where olives were crushed, oh indeed, the scene of our Lord's agony! Our Lord often resorted thither with His disciples to pray, but now it was difficult. On this occasion it meant victory for you and me, or it meant defeat. The final destiny of the souls of men hung now on the outcome of our Lord's decision. The Father in Heaven led Him there by the Spirit of love and sacrifice. Indeed, the very best in Him was to be pressed from His very being. There He could drink the cup. Thank God! He did not draw back. Praise our Father in Heaven for Jesus!

Brother, are you drawing back from the ordeal of supreme sacrifice that God has called you to do? As Jesus passed into the garden He saith unto the disciples, "Sit ye here, while I go and pray yonder. And He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death, * * * Tarry ye here and watch with me." The first clause of the 29th verse says, "And he went a little farther." Let's not stop here. Let's go a little farther.

Some of you say, Well, I've been all along with the Lord. I've missed a meal or two for Christ's sake. I've gone and prayed for the sick on frosty nights. I've walked a whole mile and a half across town to keep my appointment and, in fact, my family of four and I live in a simple five room bungalow at the end of the car line and we do it on less than a hundred dollars tithes a month. Just a minute, brother, let's see the cup you are drinking from. I beg your pardon but you have made a mistake. You have picked up one of the children's cups. There is your cup yonder. Let's not stop here. Let's go a little farther. Have faith in God. "For He went a little farther and fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt." Rom. 11:29 says, "The gifts and calling of God are without repentance." It was not God's will for that

cup to pass from our Savior's lips. Neither is it His will for the cup prepared for you and me to pass from our lips, except it be empty. Glory, hallelujah! Let us be obedient as was Christ in His ordeal. "Let nothing be done thru strife or vain glory: but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:3-8.

Let's be obedient now. Let's not draw back. Let us go a little farther. God is looking to His Church to win the battle of right over wrong in every sphere of life in the earth. I know you want to see her go, shine as the beacon light to the souls of men, a saving station for the distress, human family, a consoling station with healing balm for whosoever will, and eventually give to God a finished product for His dear Son. Amen. I too want to see God's Church go. We all want to see her go. God wants her to go. James says that the Lord was waiting patiently for it to come to him but it has got to go first. Rebecca's final word was, "I will go." Precious hearts, you who have the light on God's truth and believe this to be the way to Heaven, do not stop where you are, oh, please don't. Let's go a little farther, repent. And you who have repented, and have peace with God, don't stop where you are. Let's go a little farther, plead the blood of Christ to the sanctifying of your soul. And you who are sanctified thru the blood, don't stop where you are. Let us go a little farther, tarry before the Lord till the Holy Ghost comes from Heaven and takes possession of your very being. Hallelujah! And you who are baptized with the Holy Ghost and are pillars in the Church of God and called, don't stop where you are. Go on with the Lord. Obey our God. Surrender to your honest conviction. Drink of the cup prepared for you.

MARYLAND AND DELAWARE STATES CONVENTION

The annual state convention opened at the Armory at Crisfield, Md., Wednesday night, April 5th. The welcome address was given by the Overseer, Brother D. G. Phillips, who pastors the church at Crisfield. Responses from the field were given by Lloyd Justice, Preston Thomas, Russell Ford and J. W. Tanner.

The delegates were entertained by the local congregation and friends of the church. Meals were served free in the basement of the Armory. Truly, I believe we all felt at home as we would line up at the big long table and one of the ministers would ask grace.

Thursday morning opened with music by the orchestra which was composed of Carl Carder, and Robert Stafford from B. T. S., Brothers Scaif, Franklin, Daniel and Harold Phillips, Miss Mora Seaman, the Moreland family and Sister Morrow.

Brother D. R. Moreland from Baltimore brought the message on "The Awakened Church" which was enjoyed by all. It showed our need of getting on the firing line in these last days. This was followed by a talk by Brother F. W. Anderson of Seaford, Del. on "Our Need of a Missionary Spirit." If we are to spread this Gospel to every part of the world surely we do need to awake and see our real duty, and hear the Macedonian call. The quartet composed of Mrs. F. B. Marine, Miss Pauline Moore and the Moreland sisters gave several special numbers after which a message was given by Brother Latimer. This was greatly enjoyed by all and made us feel like digging deeper.

Afternoon session was opened by special music by the orchestra and song service led by Brother Carl Carder. Brother Harold Long of Princess Anne, Md., then gave a talk on "Be Zealous for God's Cause." Truly we needed this message. This was followed by a special song by Brother Franklin of Salisbury. Brother Clarence Abbott of Cambridge then brought a message on "Pressing Toward the Mark." This was great and real food to our souls. Following this was a talk by Sister Louise Ruark of Salisbury on, "Prayer and Study of God's Word."

Night service was opened with music and singing. The only sermon was brought by Brother Latimer. This was greatly enjoyed by all. The Armory was packed and there was fine interest and good attention.

Friday morning service opened with prayer. Brother Phillips read the 100th Psalm after which song service was led by Brother F. B. Marine. Special songs were given by Brother Franklin, Mrs. F. B. Marine and Miss Pauline Moore. Sister Anderson of Baltimore then spoke on the subject "In His Steps." This surely is a good policy to follow in these days. We will not go wrong if we follow the blood trail. A great shouting time came next when it seemed all the windows of Heaven were opened. Brother Milligan just stood on the platform while the waves of glory rolled. Some shouted some laughed and others cried. It was at least twenty minutes or more before Brother Milligan, pastor from Easton, could proceed. "The Word of God, A Safe Counsel," was his subject. He was a very able speaker and God did anoint him as he spoke.

In the afternoon Brother T. C. Franklin of Salisbury spoke on "Go Ye, Send Me." This was fine and greatly enjoyed. This was followed by a talk "The Evangel in Our Homes" by Sister Marie Ruark of Cambridge. She did splendidly and we feel her talk did such good to boost the Evangel. Brother Latimer then spoke on "Our Care of the Orphans." Following his

(Continued on page 16)



In Foreign Fields



GO YE INTO ALL THE WORLD

All Material for this Department should be sent to E. C. Clark, Mission Secretary.

My Trip to Nassau

R. P. JOHNSON, Overseer of Ga.

About the first of April our General Overseer notified me that on account of other urgent calls, it would be almost out of the question for him to visit the Bahama Island convention which was to, and did, convene May 2-7. He asked me if I would go. I consented and began making my arrangements for the trip.

On Saturday, April 29th, I left Atlanta, drove to Jacksonville, Fla. and spent the night with our good Brother Tidwell. I left Jacksonville Sunday morning and stopped off at Lake Worth Sunday night, then drove on to Miami Monday, May 1st. I arrived there about nine a. m., just thirty minutes too late to catch the Pan-American plane. The tourist season being closed they cut their service to two days per week, Mondays and Fridays, so I had to arrange passage on a small boat, the Ena K.

We set sail Tuesday at one-thirty p.m. The weather was good and the Lord was better than the weather, so He kept me from getting seasick for which I certainly did thank Him. But the rolling and shaking of the boat did not relieve a dreadful headache which I had had for two days.

On arriving at Nassau, Wednesday, May 3rd, I was met by Brother Raney. We went straight to his home for a few hours' rest. Wednesday afternoon, May 3rd we went over to the convention, and what a convention! It was purely a Pentecostal convention of power, prayer, praise and preaching. Brother Raney, with the assistance of as loyal, devoted, clean, consecrated, Spirit-filled band of helpers as can be found anywhere in the Church of God, was doing his best and God was doing the rest and, of course, you know that when a man steps into an atmosphere like that he can say with the apostle, He "made us sit together in heavenly places." The convention continued from day to day with many good speakers, each of them bringing brief but inspiring messages. I was called upon to speak a number of times. The Lord was with us and gave the anointing and the utterance with His mighty hand resting upon it. It was no trouble to speak with a congregation of honest hearts to speak to. It was a pleasure to speak the things which we believe were sound doctrine.

One special feature of this convention was a day given over to the sisters. This was one of the best days of the convention. Brother Raney's good congenial spirit and his untiring efforts would be inspiring to any one. The people seem to

love him and we know that he loves them. He has plans for the furtherance of the work in the Islands, plans that may call for a sacrifice on the part of those of us who are permitted to stay at home. I suppose he will present them to the Mission Board. It cost much more to live in Nassau than it takes in the States. The high tariff on American products makes it almost impossible for them to get the things they really need.

We must not forget Sister Raney and her untiring efforts in arranging for my comfort. I am sure the Lord will repay her. Since time and space would forbid me going into details, I will conclude by saying that though the people are poor when it comes to finance, they are rich in grace and in love. They are spiritually healthy, they have a godly zeal and a heaven-sent determination that keeps them pressing on toward the mark of the prize. If Jesus tarries and I live, my aim is to visit Nassau again.

My trip back to Miami was one of the most pleasant that I have ever taken, the plane making the trip in about two hours. I enjoyed my visit to the clouds. I know it must be grand to be an angel.

VICTORY IN JESUS

I want to report the great things God has done for us in the three weeks' revival just closed. First I want to say that Brother T. C. Messer from Pittsburgh, Pa. was our evangelist and he preached the Word without fear or favor. Thirty-nine were saved, twenty-five sanctified, eighteen filled with the Holy Ghost, twenty were baptized in water and thirty-one were added to the church.

One sister was saved, sanctified, filled with the Holy Ghost and healed of a paralyzed side that she had had for twenty-four years. Another woman had been hurt in an automobile accident. One of our sisters saw her and asked her to come to church and let the Lord heal her. The doctor had given her two weeks to live. She had four ribs broken and crushed against her heart, her spine was broken and thru her flesh and the ligaments were torn loose in one arm. She was in a cast unable to lie down and was suffering terrible pain. She was taking morphine and strychnine tablets as the doctor said nothing else could be done, only wait for death. But praise God she came out to services one night, was in intense pain, but we anointed her and prayed for her and she was instantly healed. We surely do praise the Lord for His marvelous power. The crowd and press of the people the night she was healed made me think of the Scripture in Mark 2:4 when they had to uncover the roof and let the man down for healing. Sinners and unbe-

lievers were made to wonder. The Lord also sanctified and baptized her. She called the doctor the next morning and told him she was healed and had thrown her pills away and he told her she had surely lost her mind.

The case of her accident was in court at Canton, Ohio pending hearing waiting her outcome and when she testified in court and told them God had healed her the judge and lawyers said surely this was a miracle. One of the judges and sheriffs were out to service and they said they were getting tired of these formal churches and wanted something real. They said if God could heal this woman He could do the same for others.

Our crowds were so large the church would not near hold the people. As many as two hundred or more were turned away. We are now praying for the Lord to give us a larger building. Many more people would have been saved and much more good done if we had a larger building.

We are expecting great things from God. Pray that the Lord will give us a larger building.—Yours in the Master's service, Roy J. Staats, pastor.

GOD HAS SENT A REFRESHING TO SEBEWA

Words cannot express the goodness of God for the way He has blessed Sebewa in the district convention which convened here March 24, 25, 26 and the two weeks' revival following. God wonderfully met with us and blessed us even tho' the weather hindered greatly.

The Church of God at Sebewa had been without a pastor for about fifteen months until Brother and Sister Bishop came here from Detroit last December. This place had a very discouraging outlook at that time as the spiritual condition was at a very low ebb, but Brother and Sister Bishop by much prayer and fasting rekindled the fire from the few coals that still smoldered until the church was greatly revived.

March 20th our state overseer, Brother Earl Paulk, and two other brothers came from Detroit. They stopped at Grand Ledge where Sister Justin had just closed a four weeks revival, and brought Sister Justin along to Sebewa. Brother Paulk sowed good seed every night until the convention, and, glory to God, how God did bless at the convention. God put His approval on each service with messages and interpretations. All present were greatly blessed and edified and determined to be true and faithful to Jesus and His church. Bless His holy name!

Sister Justin then preached the Word to us for two weeks and God greatly rewarded her efforts with ten saved and two sanctified. Time and eternity alone will reveal the great good accomplished in these two weeks' revival. The writer, who was backslid and rejecting the mercy of God, was graciously saved. All glory to God. I praise and magnify my Savior. Pray for me that I be true, and with Jesus go through.—Yours in Christ and for His service, John D. Zaukelles.

SPECIALS FROM THE FIELD

AMELIA C. H., Va.—We praise the Lord for the victory gained in our revival which closed May 14. Brother I. H. Brabson of Danville did the preaching. Some were saved, six sanctified and three filled with the Holy Ghost. They were the first ones to receive the Holy Ghost in this new field. I wish to inform those who prayed for me to be healed of some kind of serious stomach trouble, that I am completely healed. I can eat anything now. I appreciate your prayers. Please pray for the work here. The devil fights hard in this new place.—A sister in the Master's service, Mrs. Virginia Bowman, Rt. 1.

MILLSAP, Tex.—We started a revival May 13 and the Lord has wonderfully blessed. Praise His dear name! He reclaimed two backsliders. Others are interested and the attendance is good. Please pray that souls may be saved at this place.—Mrs. R. O. Woodruff, Rt. 3.

SHERIDAN, Wyo.—We closed a meeting in Sheridan that ran nearly ten weeks. About fifteen sought the Lord, eight followed the Lord in water baptism and a church was set in order with nine members. Many more are looking this way and we need prayer that God will open their eyes to the truth. Some have been so badly fooled before that they do not know what to do. Pray that God will show them that there is a reality in holiness.—Faithfully, Sidney M. Pearson, Bx. 465.

LIGNITE, N. Dak.—I thank the Lord for the Church of God in Lignite and for our leader, Sister Katherine Stromswald. Brother Paul Walker, our state overseer, was with us May 21. We had a baptismal service in the afternoon and thirty-seven were baptized in water. The devil is fighting us hard but God is blessing. Souls are being saved and more members are being added to the church. We now have fifty. The Sunday School is also growing and much interest is shown. We have a loyal group of folks who are willing to do anything they can to help the cause along.—A sister in His glad service, Mrs. A. J. Fagan, clerk.

INDIANOLA, Miss.—I praise the Lord for our wonderful revival which was started here by Brother Earl Brewer May 4. It ran twenty nights. Five were filled with the Holy Ghost, two reclaimed, two sanctified, and three saved. Many good messages were given out by Brother Brewer. Much and lasting good was done.—A humble sister in Jesus, Mrs. Clyde Skellon.

DAVY, W. Va.—On April 17 Brother R. C. Stafford and the writer began a revival which lasted about one month, during which time thirteen were saved, three

sanctified, two filled with the Holy Ghost, fifteen baptized in water, and nineteen added to the church. This is a splendid little town and some of the best people you will find anywhere. The good Pentecostal, Reformation, and other church people cooperated with us. Pray for this church that it will continue to grow. Also pray for their Y. P. E. which we organized. It is young.—Faithfully in His service, Carl G. Carder.

POPLARVILLE, Miss.—On July 24 the Lord wonderfully filled me with the sweet Holy Ghost and called me to preach the gospel. Two weeks later a little prayer meeting was started in my home with six people as an audience. The Lord gave me a message from glory and conviction seized the hearts of my hearers. From that time on the crowd began to grow and the devil began to fight, but praise God we gained the victory. Thru the aid of Brother W. H. Black, Brother Dewitt Sharp and Brother Clifton Swenson a Sunday School was organized. During the past three months twenty-one have been saved, nineteen sanctified, nineteen filled with the Holy Ghost. On May 7 Brother W. H. Black of Bogalusa, La. set the church in order with nineteen members. Please pray that God will bless us in our efforts at Mitchell's Chapel. —Your humble brother in Christ Jesus, Horatio Mitchell.

THE ASSEMBLY OF THE CHURCH OF GOD COLORED WORK

The great Assembly of the Church of God colored work convened at Jacksonville, Fla., April 17-23 with our presiding bishop and with our dear General Overseer in charge. The service was opened with songs and prayer. The welcome address was given by Mrs. Leuthina Mixon followed by C. F. Bright. After this all were feeling welcome and at home. By this time it seemed like heaven was opened. There was much shouting and dancing under the mighty power. A message was given by the Holy Ghost thru a sister. Truly it is only heaven that can tell of the fellowship and oneness that was shown in the midst of the Assembly. There were some wonderful sermons given by the ministers. N. S. Marcelle gave a very interesting address from his chart on "From Whence to Where is Man." Really the spirit of unity was there in the whole Assembly.—James Sutherland, N.W. 1635 6th Court, Miami, Fla.

BAUXITE, Ark.—Just a few words of praises to our great Captain and King for victory just now and to let the dear ones know just how we are getting along here at New Summit, Ark. When I came here things were almost gone and didn't look like there was any hope of recovery for the church, and I will say it is in a

bad condition yet and it will take a lot more suffering and hard work. When we came here the crowds were very small, but I am happy to say that we are having a house full of people to preach to. We are looking for a revival to break out here and ask that each one pray a special prayer for this place that God may have His way with me and that many souls may weep thru to victory's side of life. There have been five saved since I came here and took this church in charge. We surely need your prayers as we have a hard battle here. We only have five members living here now. All have moved away.—Henry D. Pipkin, Rt. 1.

GREENVILLE, S. C.—A very successful revival has just closed at Greenville, S. C. with Brother E. M. Ellis in charge. His soul-stirring messages were not only greatly enjoyed but were of untold value both to the church and individuals. The truth was given with such force and power that it will be hard for any one to say they did not get the light on the doctrine of the Church. Several were saved and sanctified and filled with the Holy Ghost and eight were added to the church.—Zeno C. Tharp, pastor.

LET'S KEEP OUR LIGHTS BURNING

MISSION, Tex.—Dear saints of God, greetings. I just want to say a few words for God and His cause. I am glad I can feel that good heavenly feeling deep down in my soul. Brother Coats, state overseer, delivered a message on "The Second Coming of Christ" last evening. Oh, it was heaven to sit in the very presence of God while the Holy Ghost was giving out the message. The altar was full of seekers. We cannot express our thoughts as we would like to in behalf of our dear Brother and Sister Coats. God bless their big hearts. Truly if there is a man of God Brother Coats is one. We believe Sis. Coats is the same. Now I am only giving the flowers while they live.

We were glad to have Sister Iredell Walker and Sister Tiny Roberts with us also. Sister Walker has truly been assigned to her work as state superintendent of the Y. P. E. work of Texas. We feel she is a worthy leader and also instructor. We were also glad to have Sister Roberts to play the piano. Sister Roberts and Sister Walker always had a soul inspiring song to sing just before the Word went forth. We believe Sister Roberts is one of the best piano players the Church has as well as a real saint of God.

The valley was wonderfully blessed by their presence and we extend a hearty welcome to them to come again. Let's all keep our loins girded and our lights burning for Jesus is coming soon and all I am sure want to go with Him, but if we do we will surely have to have the power to rise. Pray for the valley.—I am your humble servant, Lonnie C. Pennington, pastor, Box 262.

SUNDAY SCHOOL LESSON

JESUS RISES FROM THE DEAD

Text: Mark 16:1-11.

Memory Verse: Job 19:25.

Time: Sunday, April 9, A. D. 30.

Place: Jerusalem.

Golden Text: He is risen; he is not here. —Mark 16:6.

Leading Thought: The fact of Jesus' death is a proof of His resurrection.



V. 1. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him." Nicodemus and Joseph had hastily but lavishly partially embalmed the body of Jesus on Friday evening. They had "brought a mixture of myrrh and aloes, about a hundred pound weight" (John 19:39). This was a kind of a compound made of "the gum of the myrrh tree, and powder of the fragrant aloe wood mixed together," with which they completely covered the body which was then swathed with linen cloths, also steeped in the aromatic preparation. This second anointing admits that the hastily prepared work of Friday evening was now to have all the care possible to afford it.

V. 2. "And very early in the morning of the first day of the week, they came unto the sepulcher at the rising of the sun." Luke 23:56 shows that they "rested the Sabbath day according to the commandment," but "very early in the morning" shows with what great anxiety they hastened to finish the work of "anointing" His body.

V. 3. "And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?" The usual form of the tombs in Palestine was as follows: There was generally an approach to the tomb open to the sky; then a low entrance on the side of the rock, leading into a square chamber, on one side of which was a recess for the body, about three feet deep, with a low arch over it. The stone mentioned here was the stone that covered

the actual entrance to the vault. It was probably about six feet in breadth and three in height. They beheld the stone and the order of the arrangements Friday evening.

V. 4. "And when they looked, they saw that the stone was rolled away: for it was very great." Just here we learn from John 20:2 that Mary ran away to tell Peter and John.

V. 5. "And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. They enter the tomb, or perhaps the antechamber where they could see that the stone was rolled back, so as to expose the entrance into the place where Jesus had lain. On the stone a young man was sitting. The angel appears in the form of a young man. The angel appeared as arrayed in a white robe, which indicated the heavenly or spiritual being. St. Matthew 28:3 says that "his countenance was like lightning," flashing with splendor and his raiment white as snow. What was so glorious in the angel, though also exciting fearful, appeared not less than terrible unto the soldiers. Matt. 28:4, "For fear of him the keepers did shake, and became as dead men."

V. 6. "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." We must here behold the sympathy of the angel, in encouragement and comfort of sorrowing hearts; his knowledge of their mission; his desire to dispel fear by inviting them to come "see the place where the Lord lay" (Matt. 28:6). From this we deduct that the women actually entered into the sepulcher.

V. 7. "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." The angel is in harmony with divine purpose that His disciples must know of the resurrection. St. Gregory says, "If the angel had not named Peter, he would not have dared to come amongst the disciples. Therefore, he is specially named, lest he should despair on account of his denial." This was a message of comfort intended expressly for Peter. St. Luke 24:34 records Jesus as appearing first unto Peter of all His disciples. See also 1 Cor. 15:5. The angel informs them that "he goeth before you into Galilee." This is in accord with Mark 14:28 where Jesus assured His disciples of His resurrection. "After I am raised up, I will go before you into Galilee" is significant of divine favor and blessing upon His native land after resurrection.

V. 8. "And they went quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they any thing to any man; for they were afraid." Trembling and astonishment had seized them, despite the promise of Jesus and the effort of the angel to comfort them; they even prefer to retain their fear and amazement within their own bosom than to communicate with others: for they were afraid. The vision of angels had frightened them. Then if the Jews so enraged had put Christ

to death, how would they take the news of His resurrection? Silence was preferable unto talkativeness.

V. 9. "Now when Jesus had risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Her strong affection had caused her to linger at the tomb. John 20:13 records her as "weeping." In Luke 8:2 she is mentioned as "seven devils had gone out of her." Mark perhaps mentions her here to show the power of a repented life, unto whom Jesus reveals Himself, after whom she beheld she gains confidence, and in obedience to His command went and told His disciples (John 20:11-18).

V. 10. "And she went and told them that had been with him, as they mourned and wept. Such news from one so loved and so capable of caring for them was received as overwhelming, even though it follows here that they did not believe her.

V. 11. "And they, when they heard that he was alive, and had been seen of her, believed not." The rigid and cold stroke of Satan at Christ and His little flock had shattered their hopes for a time, only to be made stronger by the manifestation of Himself unto them, thus proving Himself not only the Son of God as He had told them, but that He had power over death and was worthy of all trust and allegiance.

ENCOURAGED

We have just closed a five weeks' meeting with Brother A. J. Sapp and Brother Sorrow, our pastor, in charge: Thirteen were baptized with the Holy Ghost, eleven baptized in water and eleven added to the Church of God here. Brother Sapp did some good preaching and Brother Williams, our state overseer, came by and gave us a good message.

The Lord surely did work. We are encouraged to go on. Pray for us.—Your brother in Christ, J. G. Hatcher, Hudson, Fla.

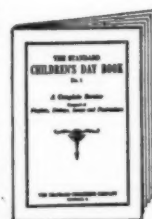
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TESTIMONIES



CAN NEVER PRAISE HIM ENOUGH

When I was a small girl, I guess between the age of three and four years, I was playing on an old ladder. I fell and broke my right arm in two places, in the elbow and two inches above the elbow. My arm was broken so bad the doctor set the bone upside down. The inside of my elbow was on top of my arm. My grandfather called another doctor. He broke it over and when they took it out of the slates it was in the same shape as before. My arm was stiff in the elbow. I couldn't raise it up to comb my hair or beyond my shoulder. I couldn't straighten it out, hold anything or pass a dish across the table with it.

I am a sister of the good old Church of God. I was healed there in February, 1933 of heart trouble. I heard of Brother L. G. Rouse being there holding healing services, and being a strong believer I decided to go out and be prayed for neuritis and a headache. Before I got to my seat I had no headache, and the neuritis I had suffered with for eight years was all gone, and thank God, it is gone to stay. This was on Wednesday night.

On Friday night I was back. I was sitting with a sister of the church and my husband. I heard Brother Rouse telling how he had prayed for a woman with a broken arm that was stiff and that she couldn't raise it up to her head so I said to the sister sitting by me, "Wouldn't it be wonderful if I could get my arm straightened?" She said, "Yes." Something came to me just like the Lord saying, Straighten it out. I held my arm out and it was as straight as the other one to my surprise. I was so joyed I started to laugh. I said to my husband, "Look, my arm is straight, it is not upside down any more," and he said, "Well, praise the Lord." I was so tickled over it I started to see if I could use it. I raised it over my head, around my neck, down between my shoulders, back of me and up between my shoulders. I am now the happiest woman in the world for I never knew the use of my arm until now. I raised three children with an arm like that and to my great surprise God had healed and straightened my arm and I didn't even know it until two nights later. I will never get done praising my Lord.—Mrs. Mattie Rolone, 2368 Congo Ave., Akron, Ohio.

GOD IS ANSWERING PRAYERS DAILY

I praise God for healing me of an abscess on my kidney. He did more than that. He healed me of chills and flu last week and, thank God, that is still not all. I was almost deaf, so I wrote to Brother Rouse for prayer and before I got his letter back I could hear my old clock tick and the little chickens cheep, but I

disobeyed God and He let it come back on me. I went down and got healed again and I am glad to write this letter for a witness of His healing power.

God is answering our prayers every day. He healed Sister Back of appendicitis and both little girls and her grandson of chills. Thank God! He saved all three of them and gave them the Holy Ghost. I am a member of the dear old Church and mean to fill my place. I ask everyone who knows the worth of prayer to pray for us down here. Pray that we will do His sweet will at all times. — Yours in Christ, Mrs. Lizzie Barnett, Tyronza, Ark., Rt. 2, Box 136.

EACH DAY MEANS ONE STEP NEARER ETERNITY

Just a few words, dear Evangel readers, of praise to my dear Savior for His wonderful healing power, and bountiful mercies, to such an unworthy partaker of the hope of eternal life thru the precious Holy Ghost.

Late last fall while staying with Mother and Brother Greene at their ranch near Gibson I started one day to get the mail on a saddle pony. He took one jump and threw me and something bursted inside. That was at eleven o'clock. About three o'clock Brother and Mother Greene returned from Big Timber and the first thing they asked was, if they should pray and ask God to heal me, and as I had no one else to turn to I turned to Jesus and was instantly healed and saved.

So brother and sister, if you are still out in this old life of sin, just stop and think. For each day that you go without Jesus in your heart you are just one step nearer eternal darkness. Dear brothers and sisters in Jesus, may I trouble you for one little prayer? May the Lord bless the dear Church of God and the Evangel.—Your unworthy brother, Lester Hawkes, Gibson, Mont.

VICTORY THRU THE BLOOD OF JESUS

JASPER, Fla.—We, the saints here at Jasper, Fla., are praising God for victory thru the blood of Jesus. Truly Jasper church is rising and shining for the glory of God. We sisters began to meet one and two times each day for several weeks asking God for a revival. Surely God heard and answered prayer. The revival began by two little girls praying thru to the baptism of the Holy Ghost one Sunday night along the first of March. The revival ran three weeks with good interest. Twenty-two were filled with the Holy Ghost. Six of these were backsliders but God forgave them freely. The revival spirit is still going. Seekers are in the altar every altar service.

Our pastor and his wife, Brother and Sister Floyd O'Bannon did all the preach-

ing except a few nights, then we had Brother Smith from one of the nearby churches. He and his wife sang several songs. Brother Smith also played his guitar. We were glad to have them. We haven't time or ability to express or even try to tell the good the revival did here. One lady who had been around holiness for eighteen years was among the number who received the Holy Ghost. Praise the dear Lord!

We have Young People's Endeavor on each Friday night. We have large crowds out to see the young people conduct the service. Our Sunday School surely is progressing fine. We want to try and win the state banner. Let us be faithful, come to Sunday School and bring some one else with you.

This is our pastor's second year here and we couldn't have had any one else who could have filled his place just as he has. He and his wife work hard to lift the standard of the Church of God. We have bought a parsonage since they came here and have done several things along that line to improve the place. Each Wednesday afternoon we have our Willing Workers Band. I am sick today so please pray for me and pray for this place.—Your sister, Mrs. C. M. Phillips.

FOUND JOY

Listen Christians, I believe if ever we need to wake up and launch out for God and try to get folks saved from hell it is now. We hear so much murmurings, disputing about different things among the people of today. But the Lord's Word says for us to be blameless and harmless, the sons of God without rebuke. If we live and suffer for Jesus, we shall also reign with Him. That's what I want to do, live for Jesus. Think if it were possible for us to gain this entire world, then in the end lose our souls, what would it profit us? Whatsoever it takes I want to stand for my Lord—He's done so much for me. When the Lord gave me the blessing I was made to rejoice on account of His presence, and today I regard Him above everything in this world. It seems like it would be unrestful to try to live without God. I don't want to try it. I want the blood to ever be applied to my soul, praise the Lord!—A sister in Christ, Mrs. Donnie Ledford, Shooting Creek, N. C.

LOOKING FOR JESUS

I am so glad I am saved, sanctified and filled with the Holy Ghost, thank the Lord, I am looking for Jesus to come any time. We are having good meetings and the Lord is blessing and saving sinners.

We surely have a good pastor. We love him and his family. They surely are doing a good work here. We praise the Lord for them. Pray for this church here that God will continue to save souls.—From a sister who loves the Church of God and its teachings, Mrs. Z. V. Vaughan, 826 Zig Zag St., Columbia, S. C.

ORPHANAGE REPORT

MAY, 1933

S. S. Parrott, Va. 55c; S. S. Clyde, N. C. \$3.14; S. S. Thomasville, N. C. \$2.75; S. S. Labelle, Fla. \$1.40; S. S. Newport, Tenn. 58c; R. H. Klaudt, Glad Valley, N. Dak. 63c; S. S. Potash, Ala. \$1.67; S. S. Eldorado, Ill. \$12.61; S. S. Jasper, Fla. \$2.79; C. E. Glenn, St. Charles, Pa. 41c; S. S. Wheelwright, Ky. \$2.58; S. S. Logan, Ill. \$1.06; S. S. Ft. Meade, Fla. \$1.69; S. S. Bisbee, Ariz. \$2.08; Church, Bisbee, Ariz. \$1.00; S. S. Forrest, La. 63c; S. S. W. Junction, Ohio, \$1.07; S. S. Honea Path, S. C. \$1.00; S. S. Belmont, S. C. \$2.76; S. S. Kermit, W. Va. 48c; S. S. Lando, S. C. \$1.05; S. S. Oak Grove, Ky. 72c; S. S. Perry, Fla. 65c; Mrs. Josie Sharp, Yazoo City, Miss. \$2.00; S. S. Candler, N. C. 11c; S. S. Cramerton, N. C. 37c; S. S. Clinton, S. C. \$1.99; S. S. Lowe, W. Va. 15c; S. S. Lake Worth, Fla. \$2.07; S. S. Markleysburg, Pa. \$5.00; S. S. Columbia, S. C. \$2.62; S. S. Coffeyville, Kans. 87c; S. S. Carrier Mills, Ill. \$1.96; S. S. Harrisburg, Ill. 27c; S. S. Lignite, N. Dak. \$4.71; S. S. Hebron, N. Dak. \$2.50; S. S. Broad Creek, N. C. \$1.38; S. S. Akron, Ohio, \$8.13; S. S. Milton, W. Va. \$1.55; S. S. Iowa Park, Tex. \$1.21; S. S. Mobette, Tex. 11c; Church, Brownfield, Tex. 20c; S. S. Lubbock, Tex. 11c; S. S. Waycross, Ga. 32c; S. S. Faxon, Okla. 29c; S. S. Hiwassee, Tenn. 08c; S. S. Advance, Tex. 14c; S. S. Union Grove, Ga. 61c; S. S. Lexington, N. C. 31c; S. S. Hudson, Fla. 68c; S. S. Ft. Mill, S. C. \$1.62; S. S. Mission, Tex. \$2.59; S. S. Sebewa, Mich. \$1.32; S. S. Anawalt, W. Va. 43c; S. S. Boaz, Ala. \$1.22; S. S. Warrenville, S. C. \$3.18; Church, Warrenville, S. C. \$5.40; S. S. Vero Beach, Fla. \$2.36; S. S. Big Springs, Tex. 56c; S. S. Bristol, Tenn. \$1.95; S. S. Dunlow, W. Va. 50c; S. S. Nettleton, Ark. 22c; S. S. Memphis, Tenn. \$1.91; S. S. Parkwood, Ala. 14c; S. S. Walhalla, S. C. 74c; S. S. Kentwood, La. 53c; S. S. Ft. Green Spgs., Fla. \$3.21; S. S. Valdesa, N. C. \$1.92; S. S. Asheville, N. C. \$3.55; S. S. Harrisburg, Ark. 04c; S. S. Melrose, N. Mex. 06c; S. S. Vicksburg, Mo. \$1.19; S. S. Jonesboro, Ala. 07c; LaFrance, S. C. 05c; S. S. Lavonia, Ga. 36c; S. S. Marion, Va. 07c; S. S. Canton, Ga. \$5.65; S. S. Edinburg, Tex. 79c; S. S. Beckley, W. Va. \$4.45; S. S. Clossplint, Ky. \$1.09; S. S. Largo, Fla. \$5.43; S. S. Cincinnati, Ohio, \$7.00; S. S. Union, Tenn. \$1.04; S. S. Davis Creek, W. Va. \$3.25; S. S. Dalton, Ga. 50c; S. S. Potosi, Mo. \$6.10; Church, Crane Eater, Ga. 60c; S. S. St. Louis, Mo. \$1.10; S. S. Cantwell, Mo. \$3.95; S. S. Claysville, Pa. \$1.58; S. S. Epps, La. 60c; S. S. Zellwood, Fla. \$1.72; Church, Poplar Bluff, Mo. \$3.99; S. S. Moorehead, Miss. \$1.40; S. S. Ft. Myers, Fla. \$1.38; S. S. Marked Tree, Ark. \$2.02; S. S. Joplin, Mo. \$1.08; Church, Petersburg, Fla. \$1.00; S. S. Wharnciff, W. Va. 60c; Church, Wharnciff, W. Va. 30c; S. S. Henrietta, Tex. 41c; S. S. High Spire, Pa. \$1.25; S. S. Walhalla, S. C. 30c; S. S.

Smethers, W. Va. \$1.00; Church, Dayton, Ohio, \$2.95; S. S. Rock Hill, Miss. 10c; S. S. Clarks Chapel, Tex. 15c; State Convention, N. C. \$25.00; Church, Fox, Va. 61c; Church, Nocatee, Fla. \$2.21; S. S. Williamsburg, Pa. \$1.05; S. S. Juanita, Pa. 67c; S. S. Easton, Md. \$2.65; S. S. Shamrock, Tex. 40c; S. S. Ravia, Okla. 50c; S. S. Mt. Pleasant, S. C. 10c; S. S. Lake Wales, Fla. \$1.11; S. S. Linden, Fla. 91c; S. S. Big Timber, Mont. \$1.24; S. S. Mooresville, N. C. \$2.49; S. S. St. Joseph, Mo. 80c; S. S. LaFayette, Ga. 60c; Church, Herring Tabernacle, Ala. 29c; S. S. Grand Ledge, Mich. \$1.94; Church, Phenix City, Ala. 65c; S. S. Norfolk, Va. \$2.38; S. S. Spring, Place, Ga. 08c; S. S. Tarpon Springs, Fla. \$3.70; S. S. Lanett, Ala. \$1.03; S. S. Seaford, Del. 27c; S. S. Ft. Lauderdale, Fla. \$6.61; S. S. Baldwin Park, Calif. \$5.13; Church, Sulphur Springs, Fla. \$2.85; S. S. Baltimore, Md. \$2.90; Church, Ravenna, Ky. \$2.02; S. S. S. S. Thomasville, Ala. \$1.15; S. S. Sugar Grove, Ill. \$1.11; S. S. Toledo, Ohio, \$1.94; S. S. Electra, Tex. \$1.01; S. S. Huntington, W. Va. \$5.00; S. S. Lannius, Tex. 37c; S. S. Dillon, S. C. 54c; S. S. Ft. Wayne, Ind. \$1.23; S. S. Metz, W. Va. \$1.35; S. S. Parkersburg, W. Va. 11c; S. S. Lester, W. Va. 68c; Church, St. Luke, Md. 50c; S. S. Eldorado, Md. 61c; Church, Franklin, Ohio, \$1.27; S. S. Manns Choice, Pa. 62c; S. S. Deerfield, Va. 14c; S. S. Key West, Fla. \$2.30; S. S. Columbus, Ohio, \$1.25; S. S. Archers Fork, Ohio, \$1.53; S. S. Charleston, S. C. \$1.00; S. S. Whittier, Calif. \$3.00; Church, Auburndale, Fla. 57c; S. S. Gainesville, Fla. 12c; S. S. Booneville, Miss. \$1.04; S. S. Reading, Pa. 81c; S. S. Joseph Chapel, Miss. 10c; S. S. Bowling Green, Fla. \$1.11; S. S. Catlettsburg, Ky. \$1.28; S. S. Gaffney, S. C. \$2.05; S. S. Lawton, Okla. \$2.18; S. S. Slaton, Tex. 15c; S. S. Anderson, S. C. \$1.50; S. S. Adamsville, Ala. 07c; S. S. Macclenny, Fla. \$1.46; S. S. Summiton, Ala. 59c; S. S. Somerset, Pa. \$1.09; Church, Consolation, Tex. 10c; S. S. Winnsboro, S. C. 70c; S. S. Wills Point, Tex. 58c; S. S. Collinsville, Ala. 48c; Church, Ennis, W. Va. 17c; S. S. Blanton Grove, Ga. 65c; S. S. Turnertown, Tex. \$1.02; S. S. Rome, Ga. \$1.02; S. S. Dividing, Ridge, Tenn. \$1.25; S. S. Ft. Ogden, Fla. \$2.35; S. S. Kellysville, W. Va. 44c; S. S. Chauncey, Ill. \$1.96; S. S. Cambridge, Md. \$3.95; S. S. Pulaske, Va. \$1.06; S. S. Tampa, Fla. \$1.32; S. S. Knapolis, N. C. \$2.81; S. S. Augusta, Ga. \$2.22; S. S. Barnabus, W. Va. \$1.37; S. S. Weatherford, Tex. 68c; S. S. Uhrichsville, Ohio, 49c; S. S. Newbern, Va. 33c; S. S. Lenoir City, Tenn. \$3.04; S. S. Columbus, Ga. 81c; S. S. Gastonia, S. C. 62c; S. S. Etowah, Tenn. 40c; S. S. Elbow Lake, Minn. \$3.29; S. S. W. Helena, Ark. \$1.13; S. S. Empire, Ala. 49c; S. S. Ft. Worth, Tex. 53c; S. S. Pattonville, Ohio, \$1.75; S. S. Maud, Okla. 52c; District Convention, Lynchburg, Va. 94c; Church, Belton, S. C. \$2.74; S. S. Mont-

gomery, Ala. \$1.37; S. S. Plant City, Fla. \$3.51; Church, Hope Mill, N. C. 57c; S. S. Erwin, N. C. \$1.03; Church, Magnolia, Ohio, 07c; S. S. Hubbell, W. Va. \$1.51; Church, Mt. Olive, Tenn. \$4.10; S. S. Alachua, Fla. 60c; S. S. Mallory, W. Va. \$2.35; S. S. Olney, Ill. \$2.39; S. S. South Lebanon, Ohio, \$2.60; S. S. Big Timber, Mont. \$2.75; S. S. Valles Mines, Mo. \$1.75; S. S. Kinners Tab., Tenn. \$1.02; S. S. Shelby, N. C. \$1.00; S. S. Trinity, Tex. 66c; S. S. Monroe, Va. \$10.47; S. S. Bon Air, Tenn. 94c; S. S. Greenwood, S. C. \$1.36; S. S. Norfolk, Va. 62c; Church, McCowans Creek, Tenn. \$3.85; S. S. Parrot, Va. 25c; S. S. Unicol, Tenn. \$2.08; S. S. Selma, Ala. 68c; S. S. Macedonia, Tex. 85c; Greenwood, S. C. \$2.43.

MISCELLANEOUS

Mrs. John Bantky, McDonald, Tenn., Rt. 1—\$3.00 worth bean seed.

Church, sisters, Trafford, Ala.—10 quilts.

South Cold Storage Co., Cleveland, Tenn.—2 500-lbs. ice books.

JESUS IS WONDERFUL

LAKE LAND, Fla.—I praise the Lord for what He has done for me. I am saved, sanctified and filled with the Holy Ghost, praise the dear Lord. I have a father and unsaved brother and sister. Pray for them that they may be saved. I have had the victory four years. I ask all the Evangel readers to pray for me.—Your sister in Christ, Rachel Coleman.

TOO LARGE TO RING

The largest bell in the world is in Moscow, Russia. The second largest hangs in the belfry of St. Frances church in Cincinnati. In January, 1896, it was rung; but it caused such reverberations that it was feared the tower would collapse. Pictures and dishes rattled in the houses, and even windows were shattered. Since then it has not been rung except as it is struck with a hammer.

This monster bell weighs 30,000 pounds and cost \$10,000. Forty teams of horses hauled it to the church where it was hung as a memorial to Joseph Buddeke, a former merchant of the city.—Young People's Friend.

A NEW BIBLE TRANSLATION

The British and Foreign Society have announced that the printing of the Hausa Bible for Africa is now complete and the book in this new translation is sent forth to the Hausa speaking people in the North, Western, and even parts of Eastern Africa and it is estimated that some 27,000,000 are reachable through this latest translation. How marvelous it is when we stop to think that in 1931 there were over 40,000,000 copies of the Scriptures printed and distributed; these being printed in some 886 languages.—The Evangelical Visitor.

MONTANA STATE CONVENTION

Will convene at Big Timber, Mont., June 17-25

ROBERT R. SEYDA, State Overseer

PENNSYLVANIA STATE CONVENTION

Will convene at Edgewood Grove, Somerset, Pa., June 28-July 2

H. W. POTEAT, State Overseer

SOUTH GEORGIA CAMP MEETING

Will convene at Alma, Ga., July 6-16

R. P. JOHNSON, State Overseer

NORTH GEORGIA CAMP MEETING

Will convene at Canton, Ga., July 20-30

R. P. JOHNSON, State Overseer

SOUTH CAROLINA STATE CONVENTION

Will convene at Greenville, S. C., July 20-23

H. L. WHITTINGTON, State Overseer

ALABAMA STATE CAMP MEETING

Will convene at Alabama City, Ala., July 21-30.

W. W. HARMON, State Overseer.

OKLAHOMA STATE CAMP MEETING AND CONVENTION

Will convene at Maud, Okla., July 22-Aug. 4

The General Overseer is expected to be with us Aug. 1-4

GRAHAM OGLESBY, State Overseer

OHIO STATE CONVENTION

Will convene at Akron, Ohio, July 27-30

The General Overseer is expected to be present

E. HAYNES, State Overseer

MAINE STATE CONVENTION

Will convene at Appleton, Me., Aug. 24-27

H. W. POTEAT, State Overseer

28th ANNUAL ASSEMBLY of the CHURCH OF GOD

Will Convene Oct. 7-13, 1933, Cleveland, Tennessee

S. W. LATIMER, Moderator.

The Church of God Evangel

Official Organ of the Church of God

Published weekly by the

CHURCH OF GOD PUBLISHING
HOUSE

Cleveland, Tennessee

E. C. CLARK, Editor and Publisher
Phone 21**EDITORIAL STAFF**J. P. Hughes, John C. Jernigan, E. L. Sim-
mons, Earl Paulk, Paul H. Walker**SUBSCRIPTION RATE**

One year	\$1.25
Club of three, each	\$1.00
Six months65
Three months40
Canada and other foreign countries ..	\$1.50

Single Copy05
Any Quantity in Rolls03

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INFORMATION—If you change your address, you should promptly notify us giving the old address and the new address.

Always write names and addresses plainly. If we fail to get your name or address right, please notify us and we will take pleasure in making the correction.

We will do our best to keep from making mistakes, but if we make a mistake, we will take pleasure in correcting it if you notify us.

We invite all the workers to send us reports of interest from the battlefield, if nothing else, a postal card telling where you are this week.

Help to make the Evangel a medium of information as well as a spiritual blessing.

This paper reserves the right to condense reports, testimonies, etc., to a conformity of a proper allowance of space.

NOTICES

(Continued from page 2)

The Youngstown district convention will convene June 16-18 at the Church of God, 2725 Midlothian Blvd., Struthers, O., E. Haynes, state overseer, in charge.—L. L. Turner, district overseer.

We would like to know the whereabouts and spiritual condition of the following members: Mrs. Dorie Jones, Mrs. Lidle Wornick, Tom Slape, Miss Bertha Wornick, Mrs. Frank Sanders, Frank Sanders. Please write Mrs. Geo. Leanelle, 307 Mirror St., Amarillo, Tex.

I will be ready for calls about June 25. Any place wanting a meeting then let me know. I am an evangelist in the Church of God.—C. E. Chambless, Holly Ridge, La.

Our Sunday School convention for the Birmingham district will convene at Trafford, Ala., June 18.—W. L. Sanders, Trafford, Ala.

I haven't been in a revival in seven or eight years. I have been praying for a revival for some months. I believe the Lord will answer my prayers. Please pray for a great revival at this place. If Brother I. H. Brabson sees this, please write me. I guess he will remember the Church of God at Clines Chapel, Newport, Tenn. If there is a brother living close to Newport who can hold us a revival about July 15 or August, please write me. —Your sister in Christ, Etta Blazer, Rt. 2, Parrotville, Tenn.

We plan to have conference the first Saturday night in July and desire to hear from all the members who have moved away and haven't reported. We ask them to report by the first of July. If not heard from by them their names will be dropped from the church roll. The names are as follows: Freda Burford, Hazel Buford, Bell Young, Annie Mae Grant, Novela Springer, Dewey Springer, Lilly Ramsy, Audy Mowe, Anis Rankins, Samuel Lesford, Carson McGarity, Dranion McGarity, Curtis Young. Please let me hear from you.—Your humble pastor, Henry D. Pipkin, Rt. 1, Bauxite, Ark.

Dear Evangel readers, I am still on the battlefield. I am in Georgia now. If any one wants a meeting write me at Pineview, Ga.—Geo. L. Petty, in care of Dr. Mitchell.

A brother from Fairfield, Ill. wrote me some time back and immediately it was mislaid. Please write me at Thor, Ky. I would have written him but did not remember his name.—R. L. Rexrode,

We have just closed a four weeks' revival here with interest running high tide. This is a new field for the Church and the Pentecostal Baptism, but many from other denominations are becoming

interested. We would appreciate back numbers of the Evangel to pass out to those not able to subscribe. Pray for Damascus.—Faithfully in Him, P. W. Hadsock and wife, Damascus, Va.

We would like to know the whereabouts of Brother and Sister St. John, Church of God preachers.—J. T. Thompson, Ft. Payne, Ala.

I would like to hear from some Church of God preacher who is out for God and His Church. If you are interested, write me at once.—Jim Eller, Ft. Payne, Ala.

To ministers, members, and friends of the Church of God in Georgia, and to our brethren, sisters, and friends from other states: Our South Georgia camp meeting will convene at Alma, Ga., July 6-16. We are looking forward to the best camp meeting ever in Georgia. All ministers and members who met with us in our South Georgia ministers' conference endorsed this move and this place and we are expecting their cooperation. We have the promise of having with us leading ministers from other states. All who are expecting to go and camp, please write Brother Y. E. McNear, Alma, Ga. for information. Come on, South Georgia, we will have to work or North Georgia will go ahead of us.

Our North Georgia camp meeting will convene at Canton, Ga. July 20-30 under a large tent. We have a fine location and Canton is a conveniently located town for North Georgia. North Georgia has endorsed this move and we are going to make a sacrifice if we come up with South Georgia, but it can be done. We are expecting leading ministers and workers from other states to be with us in this meeting. For information about camping or places to stay, please write Brother J. H. Edge, Rt. 4, Canton, Ga.—R. P. Johnson, overseer of Georgia.

REQUESTS

I am requesting prayer in behalf of Brother Arthur Burg. He is a member of the Church of God at Marietta, Ohio, and is trusting the Lord for the healing of his body and requests the saints of God everywhere to pray for the Lord to heal him of a growth on the back of his neck which is growing larger all the time. If you feel led to fast, he would appreciate it. Pastors and leaders of local churches, please request a special prayer for Brother Burg the first service you have after reading this request.—Clarence Martin, Rt. 6, Marietta, Ohio.

I am going thru the hardest trial I ever had but I know the Lord is able to take me thru and I mean to trust Him. Please pray for my husband who is out in sin. Pray for the healing of my body and that I'll be able to overcome.—A sister

in Christ, Mrs. Susie Whidden, Immokalee, Fla.

Please pray for me and for the revival at Sharps Tabernacle, La. Pray that God will give us a great harvest of souls. Also pray for my father, mother, brothers and sisters to be ready to meet Jesus in peace.—Your humble brother in Christ, L. J. Potts, Bogalusa, La.

I ask every one to pray for me as I need your prayers so much. I especially ask pastors and those who conduct services to request prayer of your church for me, that the Lord will look upon me with mercy and spare my life and make a change in my body that I can serve Him. I know the Lord is able to heal me. I am twenty-five years old and have been afflicted from my birth. If you feel led to write me my address is Jesse Lee, Aynor, S. C., Rt. 1.

Please pray for the healing of my body. I am weak in body, have never been as strong as most young men but I know Jesus can make me whole. I have trouble with my side and eyes. Keep me and mine on the prayer list. Pray that I may be an overcomer. I feel the call to go and tell the lost about Jesus and I need strong lungs. I know He is able.—Yours for God and His Church, Charles Lee Gibbs, Clairfield, Tenn.

Please pray that my husband will be saved. He has backslidden and is almost insane. Pray for the Lord to touch his poor hard heart. Pray for my sister, brother and father to be saved, and for me to be an overcomer at all times. I have an unspoken request. Pray that God will have His way with a certain person.—Maggie Archibland, McCamey, Tex.

Dear saints, we are in a new field where holiness hasn't been preached much and we are the only Church of God people here. The nearest church is about forty or fifty miles. We have a place that we can seat and have open air services and I trust we can get some one to come and hold us a three or four weeks' meeting. It seems that I can't stay here if some one doesn't come. We have three boys who are saved, two girls with the baptism, and one boy backslidden. He left home a week ago. Pray that God will block his way and his pleasures will be turned to mourning. Brother Morgan from Mobeetle came to hold us a meeting but can only stay one week. Pray for us and some one come and help us. We need your help.—A brother in Christ, J. R. Clement, Rt. 2, Memphis, Tex.

EARTHQUAKE IN KENTUCKY

MAYSVILLE, Ky.—I have just completed a fast motor trip from California in order to be at the bedside of my mother who is sick and has been near death for several weeks. She is improved some but still confined to her bed. Please pray for her.

Since arriving here we have engaged

in a revival meeting which has been going less than a week, during which time five have been saved, four sanctified and filled with the Holy Ghost. The people were greatly interested in the accounts of the recent earthquake in California. I did not pretend to prophesy in the matter but I told them they may have one here as they were becoming more frequent and happening in many places in these last days. And sure enough, last Sunday morning at ten minutes past ten o'clock a violent earthshock visited this section, affecting four counties in Kentucky, two in Ohio. The phenomena was marked by a thunderous rumble and blast underground as the foundation of the earth seemed to give way and settle a bit, causing the surface to vibrate to such an extent that houses were rocked over a radius of twenty-five miles, and although no serious damage was reported, nor any serious injury to any one, people and things were shaken up considerably, and panic reigned for a time, the populace fearing a recurring and more severe shock. The experience at least seems to have brought many people to their knees, as they are finding their way to the altar. We have the largest number of unsaved folks in attendance at the meetings I have seen at any one place in years in proportion to the population.

Maysville is a manufacturing town of some 8,000 souls and is conveniently located on the Ohio river some sixty miles above Cincinnati. We have no Church of God here but hope to be able to set one in order soon. Pray for us and for our work in Arizona, California and Mexico, especially Old Mexico. We stopped on the way out and set another church in order over in the state of Sonora.—Sincerely your brother in the battle for the Lord and His Church.

We were out to a meeting about thirty miles from Maysville near the town of Hillsboro last Sunday. A good sized crowd was present and about forty of the unsaved came down the aisle at the close of the meeting and gave us their hands asking prayer that they may be saved. The interest is so great that an unsaved man has built a large tabernacle and several camp cabins. The Methodists and others have been having a ten days' camp meeting each summer for the past three years. It is located in the midst of a nice grove of trees and with a good spring of cold water nearby. Now this man has offered the place to the Church of God for this summer's meeting, which is to be some time in July. As hard as times were last summer, they said all expenses were met and the minister received one hundred dollars for his service during the ten days' meeting. If Brother Jernigan, overseer of Kentucky, sees this and is interested, please write me at my home address, 1150 Junipero Ave., Long Beach, Calif.—Sincerely, J. H. Ingram.

MARYLAND AND DELAWARE STATES CONVENTION

(Continued from page 8)

address an offering was taken.

The night service was given exclusively to the colored folks with Brother W. B. Owens of Wilmington, Del. in charge. They had many good songs, testimony service, and then the message was brought by Brother Dean of Wilmington which was fine and enjoyed by all. There were over two hundred colored folks who came for their service in a bus. Truly we all rejoiced with them, and there were many shouts in the camp that night.

Saturday morning song service was led by Brother Abbott of Cambridge, after which a special solo was rendered by Mr. Alfred Berardi, of Philadelphia. Brother Berardi is a trained singer and very talented and his singing was highly appreciated. Brother Scalf of War, W. Va. then brought the message on "Our Respect for God's House." This was much needed and we feel all were profited, to keep the church as the house of prayer. This was followed by a discourse by Brother Latimer on "Special Instructions to the Church." He surely did give the things necessary to be ready for Heaven and to be a prosperous church. Afternoon service was given to report of the churches and followed with a short business session.

At six-thirty we met in front of the Armory and formed a line of march five abreast, Brother Latimer was in the parade and Brother Phillips carried the flag. The parade was a half mile long. Some played instruments and we went up thru town singing. Some shouted and some waved their handkerchiefs. Old Glory was floating in the breeze but we rejoiced because we were soldiers for Jesus and were marching under the blood-stained banner. We were made to rejoice when we thought of the privilege of marching for our King. We went up thru the main streets and then back to the Armory.

The service on Saturday night was given to the young folks. Singing was led by Carl Carder. The orchestra played "Cloud and Fire" and the power began to fall. People shouted and it was a half hour before we could go on with the program. A victory march around the Armory that night was only one of the many we had during the convention. A quartet composed of Carl Carder, Alfred Berardi and the Moreland sisters then sang after which a talk on "Holy Hours" was given by the writer, of Baltimore. This was followed by a trio by Mrs. F. B. Marine, Miss Pauline Moore, and Miss Bessie Wallace, after which a talk was given by Miss Marie Ruark of Cambridge. Next came Easton. A special song was given by Miss Dorothy Bowdle and Mrs. W. C. Milligan which was followed by recitations and special songs by the Easton Y. P. E. Then we had a talk by the young Mr. Hixon of Easton. This was enjoyed by all. Next came Crisfield. They formed ranks in the basement and march-

ed up and filled the entire big platform. They had many songs and a special by Brother Phillips' sons and two other boys. Talks were then given by William Morris and Brother Preston Thomas after which Miss Mora Seaman of Portland, Me. and Mr. Berardi sang "Pearls by the Way."

Sunday morning service opened with music after which the ladies' quartet sang. Sister Morrow of Hamilton, Ohio spoke on "The Four Classes of People." This was indeed good and very interesting. Brother Latimer then spoke on "The Coming of the Lord." This was great and real food to our souls, and the presence of the Lord was hovering near.

Afternoon service opened with a song by Brother Franklin after which Brother F. B. Marine brought a wonderful discourse on "Tithes." If we pay our tithes truly God will open the windows of Heaven and pour us down rich blessings. Surely no one would rob God though. Yet — they do. Oh, let us obey God's Word to the letter. I surely feel for the one who would rob God in these days of depression. This was followed by a quartet composed of Mr. Carl Carder, Mr. Berardi, Miss Mora Seaman and Miss Ollena Moreland. This was followed by a short talk by Brother Poteat, Overseer of Maine and Pennsylvania. It was short, but good and to the point. After this Brother Phillips then called on the visiting ministers and ex-Bible Students. First came Brother Seaman who lately came into the Church of God at Portland. Then Brother Rosenbaum of Philadelphia, Brother Koshewitz of Williamsburg, Pa., Brother Morrow of Hamilton, Ohio, Henry Stoppe, Robert Stafford, Carl Carder, Rose Lucia, Bernice Meares, Alva Mae McClure and Mora Seaman. They all expressed their joy of being at this convention.

The closing service on Sunday night was wonderful. It opened with music by the orchestra, and the singing was led by Brother Berardi, after which Brother Phillips' two sons and two other boys from the Crisfield church sang "Precious Memories." It was fine. This was followed by a sermon by Brother Latimer. It was fine, and with the huge crowd of over 2,000 the interest was great, and the crowd very attentive, and we believe he sent the Word home with God's special anointing. The convention came to a close and everyone seemed to hate the time when we must leave this place and the dear friends. Truly, it was good to be here. This is the best convention I was ever in, and I do not make this statement alone as I heard many say the same.

Many of the leading society people of the town of Crisfield were present from night to night and expressed their keen appreciation of the good singing, music, and sermons. We had record crowds, and approximately seven or eight different states were represented. Brother Russell Ford of Baltimore also came into the Church of God during the convention. He had been a loyal member of Rev. John

Pitcher's church in Baltimore, for nine years. All who missed this convention surely did miss a real treat from the Glory world.—Lourenna Moreland.

ANNISTON DIST. CONVENTION

The Anniston district convention convened March 11-12 at Anniston, Ala., Saturday night the welcome address was given by Brother J. S. Collins, pastor of the local church. By the time he was thru speaking we are sure every one was feeling welcome. At eight o'clock Brother Arthur Ball spoke on "The Church of God." This was a wonderful message and enjoyed by all. Special music was furnished by the Ball brothers and solos by Sister Lorene Newman. We also had the Progressive quartet of Anniston with us.

Sunday morning service opened with songs and prayer. We had healing service at seven o'clock conducted by J. H. Jolly. At eight o'clock we had questions and answers on the Bible with our state overseer, Brother W. W. Harmon, in charge. One of the brethren preached on "The Day." Brother C. H. Prince spoke on "Fellowship." We were made to realize the need of greater fellowship among the people of God. We were dismissed at twelve o'clock for dinner. We are sure every one enjoyed a good dinner.

Service began again at two-thirty with songs and prayer. Short talks on the Evangel were given by J. S. Collins, W. W. Harmon, C. H. Prince and Colon Dunn took subscriptions for the Evangel. Brother A. H. Batts spoke on "Better Things for the Church." Brother Colon Dunn, superintendent of the Y. P. E. in Alabama, spoke to the young people, also to the church of the need of the Y.P.E. This was very interesting. We hope to have Brother Colon back with us again in the near future to organize a C. of G. Y. P. E. for us.

At six o'clock the crowd had begun to gather for the night service. Now if you weren't there you missed a great feast. The fatted calf was killed and what a wonderful time we had. Such wonderful music and singing by the Progressive quartet! We also had Brother Brooks with his drum and Sister Ruth Floyd was at the piano with Brother Colon Dunn leading singing. Now this was a wonderful time. It reminded us of being at the General Assembly. At eight-thirty Brother Harmon, state overseer, brought a message on "Our Duty." This was a wonderful message and enjoyed by all. At nine-thirty we had altar service. The altar was filled with seekers crying out to God. The service closed with handshakes and goodbyes. We believe every one went out to their place of labor with greater zeal to press the battle than ever before.

We thank God for the convention, for the way He blessed and for the good love and unity that prevailed throughout the convention. Pray for the church at Anniston.—A sister, Lela Collins.